The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

No. 23.—Vol. IV.] LEXINGTON, KY. WEDNESDAY, DECEMBER 5, 1827. [Whole No. 179

TERMS OF THE LUMINARY.

Two Dolls. per ann. if paid in 6 months.
Two dolls & 50 cts. at the end of the year.
All subscriptions to continue till paid up.
All Communications must be post paid.

For the Western Luminary.

QUESTIONS, UPON THE GOSPEL OF ST. MATTHEW.

Designed for the use of Bible-Classes.

(CONTINUED.)

Chap. 6. What caution does Jesus give concerning alms-giving; With what disposition are we to relieve the needy; Whom are we not to imitate in our prayers; What kind of prayer does our Saviour recommend; Who are the heathen; In what are we not to imitate them; Into what error have they fallen; What directions does Jesus give us with regard to our prayers; What are his directions commonly termed; In how many senses may God be considered our Father; What is meant by heaven; How is the divine name hallowed; What kingdom are we to desire should come; How are men to do the divine will on earth; What is meant by daily bread; On what condition are we to ask the divine forgiveness; What do you understand by being led into temptation; What by being delivered from evil; What ascriptions are we to make to him who hears prayer; Upon what condition are we to expect the forgiveness of our manifold sins; What directions are given us concerning fasting; What directions are given in the 19th and 20th verses; Where should be our chief treasure; How do you explain the 22nd and 23rd verses; What is meant by mammon; Does our Saviour prohibit all care about our temporal concerns; What is our duty concerning them; Upon whom are we to rely for the continuance of life and its comforts; What reasons does our Saviour give, why we should place entire confidence in divine Providence; What are we commanded above all things to seek; What promise is made to those who seek the kingdom of God and the righteousness thereof; What is taught in the last verse as a conclusion from our Saviour's reasoning upon the subject of a general and particular Providence!

For the Western Luminary.

AFRICUS—No. III.

Mr Skillman,

Some time since, you had the goodness to publish, in your very useful paper, a couple of communications over the present signature, relative to the moral and religious condition of our black population. If you think you are not displacing from your columns more useful matter, I feel desirous of making a few further remarks on the same subject. It is a subject highly interesting and important, and I would willingly contribute, if I could, to arouse the attention of the public to it.

We give our money and we offer our prayers for the salvation of *foreign* heathen, and never was money given or prayers preferred for a more high and holy cause. But while I would say 'God's speed,' to the votaries of that cause, I think we would do well to turn our attention to our *domestic heathen*,—to the heathen around our own fire-sides, and under our own domicels. Yes, around our own fire-sides, and *around the fire-sides of professed Christians*, are heathen as ignorant 'of the true God, and his Son Jesus Christ' as if they dwelt in the wigwam of the Indian, or in the tent of the Tartar. Nay, more, these heathen belong even to the household of the Ministers of Jesus Christ.

I have often wondered that Christians and Christian Ministers, who appeared so ardently and so sincerely engaged in the cause of their heavenly Master, in propagating the faith, and teaching the words of Him, 'who spake as never man spake,' should yet so totally overlook and forget the cause and condition of those whose welfare and destinies, under God, are peculiarly placed in their hands—I mean their negro servants.

The real religious and moral condition of the blacks, is not, I think, generally realized. Their destitution of the knowledge which is necessary to salvation, is far greater than is commonly imagined. 'For how can they believe without they hear?' and not one out of ten, perhaps of twenty, attends the house of God regularly; not one of a hundred even of the families of professing Christians, is PERMITTED to assemble at family prayers; and but very few are able to read the word of God, and it is seldom read to them either publickly or privately. These facts are sufficient to account for the depravity of the negro population. And here I would remark, that that depravity is ill estimated. We are so much habituated to regard them with indifference, that we overlook their immoralities, and are not properly affected by them. A class of population in which drunkenness, theft, adultery, fornication, and almost every species of crime are practised without degradation of character among themselves, or censure from their superiors, is a mass of intellectual depravity and moral corruption. And this statement is true, if not of every crime mentioned above, of some of the most heinous.

The improvement moral and intellectual, of his servants, should be regarded as a duty by every conscientious man, and particularly every professor of Christianity. The duty of convening them at family prayers was mentioned in a former paper, and where this was not convenient, to assemble them on the Sabbath and read to them portions of the Holy Scriptures, and pray with and for them. Their memories would no doubt, treasure up many valuable passages of the divine word, and their minds be impressed with piety and virtue. I ask every pious head of a family, if this is not a part of his duty, and if he is not criminal in the neglect of it.

Christians, if they will but reflect, must perceive their great criminality in their omission of instruction to their servants. In respect of their religious knowledge and conduct, no difference can be perceived between the servants of Christian families and those of the professed infidel. 'This should not be so.'

In addition to private instruction, pious masters should see that their servants attend the house of God regularly, and not spend the Sabbath of the Lord profanely. They should not only give them permission, but encourage their attendance, and, if necessary, exercise their authority for that purpose.

AFRICUS.

INDIANA STATE SEMINARY.

The examination of the students at the State Seminary in Bloomington, took place on Thursday last in the presence of the trustees of the institution, the board of visitors appointed by the legislature and a respectable assemblage of private citizens. The exercises were commenced at 9 o'clock in the morning, and continued until nearly sunset, except a short intermission at noon. Different classes were critically examined in the Latin and Greek Grammars, the Introduction to making Latin and Greek, Cæsar, Virgil, Græca Minora, Geography, Geometry and Algebra. The performances were highly creditable both to the scholars and the professors, and there appeared to be but one opinion amongst those present on the propriety of proceeding immediately to a course of collegiate studies, and giving the institution the rank and dignity of a College. The materials for commencing respectably are already on the spot. The two professors, Mr. HALL of the languages, and Mr. HANNEY of the mathematics, if we may judge from the late examination, would do honour to any of the colleges of our country. Students for forming two respectable classes are now there, and nothing within ordinary calculation to ensure success appears to be wanting, but the approbation of the legislature the appointment of a President who shall be worthy of public confidence, and the commencement of a Library and Philosophical Apparatus. Sufficient funds for these objects are under the control of the state. The late sales of the Seminary Township in Monroe amounted to about 23,000 dollars, those of the township in Gibson, to about 7,000 dollars. These sums, with 2,300 dollars previously in the treasury and the rents of land yet unsold, will yield not less than 2,000 dollars annually. A capacious building for recitations and a house for one of the Professors are already erected. The other building might be erected from further sales of land, or be dispensed with for the present.

The central, healthy and delightful situation of Bloomington, the low price of tuition and boarding; both of which will not exceed twenty-four dollars for a session of five months—and the character of the Professors employed there, can scarcely fail of producing results not less useful than honourable to the state. That the best plan which could possibly be devised for a Literary Institution will, in the present case, be adopted or that the Trustees or Professors will be persons, against whom, no one will take exceptions, cannot reasonably be expected. But one plan can be followed, and but one set of men employed. There may have been other measures that would have ensured success, and other men of equal merit, but it is not certain that those measures would have been pursued as perseveringly or those men have united as harmoniously as in the present case. It is not the part of wisdom to make changes without necessity, nor of patriotism to oppose the design because the favourite means to promote it are not used.—*Indiana Journal, November 6, 1827.*

PROVIDENCE.

In the complicated and marvellous machinery of circumstances, it is absolutely impossible to decide what would have happened as to some events, if the slightest disturbance had taken place in the march of those which *preceded* them. We may observe a little dirty wheel of brass spinning round upon its greasy axle, and the result is, that in another apartment, many yards distant from it, a beautiful piece of silk issues from a loom, rivalling in its hues the tints of the rainbow. There are myriads of events in our lives, the lapse between which was comparatively much greater than the distance between this wheel and the ribbon; but where the connexion had been much more close. If a private country gentleman in Cheshire, about the year 1710 had not been overturned in his carriage America, instead of being a free republic at this moment, might have continued a dependent of England. This country gentleman happened to be Augustus Washington Esq; who was thus accidentally *thrown into* the company of a lady, who became his wife, emigrated with him to America, and in 1732, became the mother of George Washington the great.

CENTRAL SCHOOL AT BATTICOTTA.

The Missionary Herald for November contains a full account of this School, otherwise denominated the "Mission College in Ceylon," as prepared by the Missionaries in January, 1826. The whole number of students was 52; of whom 22 had been received in the course of the previous year.

On the *Sabbath*, soon after prayers, the church members, and others favorably disposed, hold a religious meeting for prayer and reading the Scriptures From nine to ten o'clock, four of the church members in rotation are engaged in giving religious instruction to the beggars who regularly attend church for the purpose of receiving alms. The number of attendants on an average is seventy. Most of them are very aged persons of both sexes, whose emaciated appearance furnishes them with a sufficient claim upon our charity. These are divided into four classes, and separately addressed, or conversed with by the native church members. In this way the miserably poor have the Gospel preached unto them, and we have some pleasing evidences that it is not preached in vain.

A public meeting of the Batticotta Tamul Bible Association is held quarterly. On these occasions six or seven members of the school deliver appropriate addresses. This Association is probably one of the remotest branches, or twigs, of the British and Foreign Bible Society. It is established in a parish distinguished above others in the district as being a strong hold of heathenism. It is composed of seventy subscribers (including the members of the school) all of whom, excepting the two families of the Missionaries, were formerly heathens, or Roman Catholics.

The church members belonging to the school, 22 in number, generally give pleasing evidence that they sincerely believe the Gospel, and sacredly regard its injunctions. One member, however, was suspended from the church for the term of six months, which was subsequently extended to nine: he will probably soon be restored to his former privileges. We have witnessed the best effects resulting from church discipline. This appears to be even more necessary, if possible, in a heathen, than in a Christian country

In the course of the year, the school has been favored with three seasons of special religious excitement. On these occasions, many have been awakened to a very serious attention to the concerns of their souls, and begun in good earnest to seek the Lord. The good impressions of some have been abiding; but those of others have been like the morning cloud, and early dew During these seasons of special excitement, which usually continue several weeks, it often happens that those who had been previously awakened, but had become comparatively thoughtless, are again aroused, obtain clearer and more impressive views of divine truth, and give satisfactory evidence of genuine conversion. This was the case with some of those, who, in the course of the year, have been received into the church Thus the *latter* as well as the *former* rain of the Spirit appears to be necessary, before the good seed of the word can yield its fruit.

These occasional revivals are most salutary to the members of the church. All who are heartily engaged in the welfare of the mission, becoming actuated by a stronger faith in the promises of God, and by more raised expectation of witnessing still brighter displays of divine grace, redouble their diligence in the good work This increased diligence and zeal on the part of the students not unfrequently attracts the attention of the surrounding heathen. Some of them are constrained to acknowledge, that these things are true and important; but, others "gaze and admire, and hate the change."

VISIT OF BISHOP CARABET TO JERUSALEM.

The German Missionaries, Gobat, Kugler, and Muller, visited Jerusalem at the time of the Passover in April, and were accompanied by the Armenian Archbishop Dionysius Carabet [now a member of the Armenian Mission Church at Beyroot,] who attended them in the capacity of interpreter, and hoped to obtain the whole or a part of the property he had left in the convent. He did not succeed in obtaining any of his property. This visit, however, was attended with important consequences, which are thus described by Mr. Goodell, under date of May 3d.

He wrote me on the 16th of April, that there were about eight hundred Armenian pilgrims at Jerusalem, but that the door seemed completely shut against him; that he could neither sow spiritual things, nor reap temporal; that, except the Greeks, no one even returned the morning salutation or looked upon him with an expression of good will; that every Armenian, whether a pilgrim, an inhabitant of the city, or living in the convent, was forbidden to speak to him; and that all seemed ready to rush upon him like hungry wolves upon a defenceless lamb.

Since his return, I have received from him the following particulars:

The Armenians did what they could to inflame the minds of the Turks against him, and went repeatedly to the mufti, the cadi, and the governor, to get him apprehended, and were exceedingly chagrined that they could not accomplish their object. They had frequently reported, that a firman had been obtained against him, and against the others who are connected with us, and that they had fled for concealment, one upon the mountains, and the others to Malta. But behold, bishop Dionysius comes boldly to Jerusalem, even at the feast, and walks publicly through the streets in the open face of day, and nothing is done to him! They would rather, as the Greeks themselves well observed to Carabet, have given thousands of dollars, than have seen him there under those circumstances.

Two respectable Mussulmans were also sent (Carabet supposed by the Armenian convent) to make inquiries concerning his faith, and to bring some charge against him. After he had explained apparently to their satisfaction, the difference between his faith and that of his enemies, he added, in reference to the imputation of his having committed sin, 'If I have sinned, why do not the bishops call me before them, and entreat me to forsake my errors, shewing me wherein I have erred. from authority which they and I acknowledge? I am *one*, and they are *many*; let them call me before twenty of their bishops, or let them summon me before all the bishops and patriarchs in the whole Ottoman empire, to answer from the Bible to the crimes alleged against me I am ready at any time to appear before them and answer for myself. But they dare not give me the opportunity. They know I have done nothing against those books which they themselves call holy. Therefore it is that they shut the door against me, forbid any one to speak with me, and go about to kill me." The Musselmans acknowledged, that the truth was with him, but asked why he came to Jerusalem. He answered; "For the same reason that Paul once came here, not to be bound only, but also to die for the name of the Lord Jesus, if they are determined to take my life."

Carabet was at Jerusalem eighteen days. It was his first visit since he has been with us. On his arrival there, he wrote a friendly letter to the principal individuals in the Armenian convent, and received a short answer expressive of their bad feelings, informing him that they should not transact any business with him in regard to his money, and that they should not speak with him themselves, nor suffer others to do so. But he rejoices, and we all rejoice, that he went to Jerusalem at this feast. He appears to be nobly indifferent about his money though he is really destitute, and to have lost nothing of belief in the truth, or of spiritual feeling from his journey: and it is to be hoped, that another day will shew much fruit to have been produced from his discussions with so many of his countrymen on the way.

Carabet returned to Beyroot on the 28th of April.—*Missionary Her.*

EGYPT,—AS A FIELD FOR MISSIONS.

Notwithstanding the darkness that now broods over Egypt, says the Rev. Mr. Smith in a letter to the Corresponding Secretary, I could not but feel while in Cairo that it was an exceedingly important station. Cairo is itself a large city, containing nearly 200.000 inhabitants, among whom are many that bear the Christian name. It is a central point of intercourse with Arabia, Nubia, and the heart of Africa; the capital of a kingdom as great in extent, though not in population, as that of any of the Pharoah's of old embracing the Oases of the desert, the valley of the Nile beyond Senaar, all the important ports in the Red Sea, the sacred cities of Mecca and Medina, in Arabia, and extending almost to the gates of Gaza, in Syria. —How large a field for missionary labour; and how loudly does the misery of the people call for it!—*Missionary Herald*

MISSION PRESS AT MALTA.

Arabic and Armenian Types procured by Mr. King

Just before Mr. King's departure from Syria, the American Missionaries held a consultation on the importance of procuring founts of Arabic and Armenian types for the use of the mission. As all were united in the opinion that they ought to be obtained with as little delay as possible, Mr. King was requested to take measures while in Europe, on his return to his native country, for securing the kind of types best suited to the people of the East.

As I was about to leave Paris, (he says,) I saw the Article in the Missionary Herald for April last, giving an account of the excitement produced among the Armenians by my Farewell Letter to my friends in Palestine and Syria, and a remark with regard to the importance of an Armenian press. On reading this article to an English gentleman with whom I had the pleasure to be acquainted, he advised me to order the Armenian types immediately, saying that if I should not succeed in collecting the sum necessary in Paris, I might count upon him and his friends in England for a part of

it at least. The next day, I related what he had said to me to some American gentlemen, one of whom immediately offered to give *five hundred francs*, in case I should get the remainder of the sum necessary. Thus encouraged I applied to a few individuals, and soon got a subscription of *near twelve hundred francs*, and ordered the types to be made.

On arriving in England, Mr. King mentioned to several gentlemen what had been done in Paris, for procuring the Armenian types, and stated in conversation the importance of having also a fount of Arabic types.

A spontaneous and liberal contribution was the result; and among the contributors we perceive the names of some of the most distinguished philanthropists and benefactors of the age —The publication of remarks made by Mr. King on one of the donors, who has endeared herself scarcely less to the Christian community of this country than to that of her native land, will be deemed excusable.

The *five* pounds which I received from Mrs. Hannah More, I consider as a very precious donation. Being pressed for time, I spent only one day with her, though she repeatedly urged me to remain with her another. Her place of residence, called Barley Wood, is quite enchanting. Among other things which there interested me, were several large trees which I was told her own hands had planted.

She herself, like the olive, flourishes in old age. She is now in her *eighty third* year, yet possesses, in a very great degree, the cheerfulness and vivacity of youth. As I took leave of her, I began to express a wish that her life might be prolonged, but she checked me, saying, "Do not wish me that!"

The contributions made in France and England for the Armenian and Arabic types, were as follows.

In *France*,	
At Paris	$200 00
At Nice, collected by Rev. Charles Cook,	120 00
At Montauban, donation of an individual,	4 18
In *England*,	396 22
Total,	$720 40

As this sum was sufficient to purchase the two founts, Mr King ordered them, previous to his embarkation to this country.

The Armenian types were to be cast in Paris, the Arabic in London. *Ib.*

A MAN ASSUMING THE PREROGATIVE OF GOD.—There are about 400 Irishmen at work on the canal at Enfield Falls, Conn. Most of them are Romanists. A few days since one of them died. He had no priest by him to receive his confession, and give him absolution before his death. Immediately after his decease, three or four of his countrymen engaged an inhabitant of Suffield, to convey the body to Albany, N. Y. where there was a Romish Priest. These friends accompanied the corpse in the same wagon. On their arrival in Albany, for the sum of 30 dollars, the Priest gave absolution to the soul and body of the dead man, in the name of the Father, Son, and Holy Ghost, the Virgin Mary, the Holy Angels, and the spirits of departed Saints. So ended this scene of spiritual wickedness in high places. And the surviving parties returned satisfied that the soul of their friend was safe and happy —*Chr. See.*

GOOD EFFECTS OF TRACTS.

A Profligate reformed by means of a Tract.

"The only son of his mother," says a Lady of Pennsylvania, 'and she was a widow, came to reside near us. From correct and moral habits, the youth became, under the influence of one older in sin, profligate, a Sabbath Breaker, and Profane. 'The death of the Modern Freethinker' was sent him, and from that time his bold career in wickedness ended! He is externally reformed, and it remains a wonder what means could have effected so sudden and so great a change.—*Am. Tr. Magazine.*

Family of a Universalist blessed by Tracts.

"In a remote part of this town," writes the Treasurer of an Auxiliary in the northern part of New York. "lives ———, 60 years of age—a Universalist—considerably dissipated—has a large family—all were ignorant of the way of life. A Universalist occasionally preached at his house. In January last I slipped three or four Tracts into a small bundle which he had bought for his wife. A few weeks afterwards, he saw a parcel of Tracts on my table, and said his family had some of that kind of books, and were well pleased with them. I gave him half a dozen, requesting that, when his family had read them, they should be lent to his neighbors. Yesterday the mother of the family called at my house—she blessed God that, through the instrumentality of these Tracts principally, *her whole family had been awakened to a sense of their lost condition*; and that all (except her husband) and three of her neighbors, were rejoicing in the hope of pardon and eternal life, through the merits of him who died for sinners. I can assure you, Sir, that the pleasure of giving one Tract, followed by such a blessing, is greater than that of hoarding thousands of gold. I would not exchange it for all that Napoleon, or Crœsus ever enjoyed.—*Ib.*

A FRIEND OF TRACTS.

Letter from a Son, hopefully converted by a Tract, to his Father.

"MY DEAR FATHER —I have news, good news to tell you; but where shall I begin, or where shall I end? I became alarmed six or eight months ago, in reading the Tract entitled, *Pause and think, am I a Christian?* From that time, my inward struggle was fearful, terrific, horrible. Sometimes I sunk almost into despair; again I would indulge a hope; again my sins would rise up before me, and, in all the horrors of conscious guilt, I would sink into awful despondence, and would grope in the dark, searching for light with all the eagerness of a trembling soul, endeavouring to escape the just vengeance of the Almighty.

"At length the awful burden was removed. On one Sabbath morning, in my chamber, Jesus, my Saviour, appeared in all his loveliness, with a free pardon in his hands. O what a delightful moment was this; to behold my dear Saviour, with open arms, come to pardon and accept of such a rebel as I had been. He was so near, it seemed as though I could handle him with my hands, and press him to my heart.—O he is precious. —But alas, how unstable are all our ways! Doubts and fears often trouble me; yet, I trust I can say, 'I know that my Redeemer liveth.' I have joined myself to the Presbyterian Church, and feel it a great privilege to be numbered among the professed followers of the meek and lowly Jesus."—*Ib.*

From a Gentleman connected with Kenyon College, Ohio.

I have been greatly delighted with a complete set of your Tracts, which I have recently received as a donation to our school, [Sabbath School] from an excellent lady of your city. In consequence of the beautiful manner in which they are done up, their valuable and various matter, the exceedingly low price at which they come, and the admiration with which this set has been viewed, I have imagined, if I had a number of sets, I could readily dispose of them to some of the families in this and the adjacent towns. I presume there are some of the students connected with our College, who would also be pleased to purchase sets of them. They seem peculiarly adapted to the wants of the western people. They come quite low; their subjects are generally concise and purely Evangelical; and clothed in a style and language level to the comprehension of all.—*Ib.*

A Church formed in North Carolina in consequence of Tracts.

(From the Agent of an Auxiliary.)

The effects that have been manifested, since the Tracts have been received and read in this Society and neighbourhood, are very encouraging. Some have been hopefully converted, and numbers appear to be brought to the knowledge of their lost and sinful situation. So much attention to the subject of religion has not before been known amongst us. Last Sabbath we organized a *new Evangelical Church*,—two months after, and *in consequence* of the formation of our Auxiliary Tract Society. Many immortal souls, we have reason humbly to hope, will yet praise the name of the Almighty, for this humble means of advancing his cause.—*Ib.*

HAPPINESS IN DEATH.—Samuel Fay died at ten years of age, and a short time before he expired he gave his Bible to his brother, saying, "I give you this Bible. It is an old one, but it is a precious one. It has been a great blessing to me. The comfort I now feel I got from this book. I am going to heaven, and from this Bible it was that I learned the way. Study it, and treasure up these things in your mind. Remember mine are the words of a dying brother. May this book make you happy on your dying bed."

Did you ever hear a GENTLEMAN *swear?*—I recollect once being in company with a young man who indulged himself in the use of profane language to an immoderate degree. I was so circumstanced that I could not rid myself of him, however unpleasant his society might continue to be to me. As I did not like to hear the sacred name of God profaned, I ventured to ask him if he ever heard a gentleman swear. He, at first, appeared panic struck, and very much abashed; but remarked (and very justly too) that he never did hear a gentleman swear, and that it was a shame for a man to use profane language. I heard no more oaths from him that day, and the omission of profanity rendered his society very agreeable. There are some little upstarts who are so ignorant that they think they cannot be gentlemen without they swear roundly. I say *ignorant*, because it savors of great ignorance and low breeding.—*Zion's Herald.*

A woman merely beautiful may attract; a woman merely accomplished may amuse; but it is sense and virtue only that fasten on the mind.

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
DECEMBER 5, 1827.

TO OUR PATRONS.

Duty to ourselves and the cause in which we are engaged, requires us to say, that a large portion of our subscribers *seem* to have forgotten that, to enable us to continue the publication of our paper, we need something more than *their names*. It is rather a tiresome business to be sending the paper, year after year, to persons who appear not to think that the "*laborer is worthy of his hire.*" We stated in the outset of our Editorial career, that we did not solicit subscriptions from any one as a matter of favor to ourselves—that we did not desire the patronage of any who did not think our paper was likely to be a mean of doing some good. And we have been from time to time much encouraged to perseverance, by the gradual increase of our subscription list; and the punctuality of many of them in complying with the terms of the paper. We felt at the commencement, as we still feel, our incompetency to the performance of the duties that devolve upon us as conductors of a publick Journal; and we have no doubt many of our most sincere and pious friends have mourned over our very feeble efforts in the great cause in which we are engaged. But we have spared no labor nor pains to make the *Western Luminary* an interesting and useful work. While we solicit a continuance and increase of patronage on the conditions above mentioned; we would assure any who may be dissatisfied with the paper, that we shall not be displeased with them, if they see proper to pay up arrearages, and discontinue their subscriptions. Distant subscribers may forward their subscriptions by mail (post paid) at our risk, in notes of any specie paying banks.

THE THEATRE.

It is often said, by the advocates of the Theatre, that it is an excellent "*School of Morality,*" In order that our readers may judge for themselves on this subject, we have copied an article on our last page, respecting the Theatre at Nashville.

To Correspondents.—The Obituary of Mrs. *Leonora Dickson*, has been received, and will be inserted in our next.

CHRISTIAN LIBERALITY.

As an example to Christians in the West, we invite the attention of our readers to a short article in this paper giving an account of the remarkable liberality of Solomon Goodell dec. of Vermont; and we hope many of them will be incited by this example, as the Lord has prospered them, to "go and do likewise."

REVIVALS IN KENTUCKY.

The Lord is still carrying on, and spreading his gracious work, in the bounds of the West-Lexington, Transylvania, & Ebenezer Presbyteries.

The revival in the town of Lexington, and its vicinity, is evidently on the increase.

At Mount-Pleasant, in Harrison county, the work has commenced, with very encouraging prospects. Twenty-nine were admitted to the privileges of the Church, on a profession of repentance faith, and new obedience, at a four days' meeting, which closed on Monday the 26th ult. Many more were anxiously inquiring, what they must do to be saved; and old professors seem to have awoke, and "come up to the help of the Lord against the mighty." We have received an interesting account of this meeting, which we will give in our next.

At Pisgah, in Woodford county, there is an awful "shaking among the dry bones." At a four days' meeting at that place, which closed on Monday last, seventeen, were admitted to the privileges of the Church; and about one hundred came forward, as awakened and inquiring souls. The meeting throughout was of the most deeply solemn and highly interesting and encouraging character.

At Nicholasville the work is progressing. Many, since the last four days' meeting at that place, have obtained mercy of the Lord, in the pardon of their sins; and many more are inquiring the way to Zion.

At Danville, at a communion season on Sabbath before last, twenty-two came forward, declaring themselves *fully* on the Lord's side; and many were seen weeping, and saying, by their conduct, "Men and brethren, what shall we do?"

At Harrodsburgh and New-Providence, it will be seen by the following extract of a letter from Dr. Cleland, fifty-two have been added to those united churches since the meeting of Synod.

These are the only places from which we have received particular accounts; but we are informed that the good work is progressing in many other congregations in the bounds of these Presbyteries, and various other places in the State of Kentucky; and among the several denominations of Christians.

HARRODSBURG & NEW-PROVIDENCE CHURCHES.

Extract of a letter from the Rev. Dr. Cleland, to the Editor of the Western Luminary, dated Nov. 29th 1827.

"The Lord still continues to hear the prayers of his people, to smile upon his own blessed ordinances, and the labors of his unworthy servant. The 3rd Sabbath in last month was the most interesting season of refreshing to the people of God, and awakening of sinners, that I ever saw in the New Providence church, or indeed, I may say, any where else, since I have been in the ministry. The day was very rainy; the house about two thirds filled; a large majority, for the first time, on such an occasion, were on the Lord's side, solemnly and affectionately commemorating the dying love of their blessed Saviour. He was sensibly present with them. They appeared engaged most fervently and deeply, and united as the heart of one man. The most thoughtless, and to all appearance hitherto, the most hopeless sinners, became alarmed and deeply awakened; and have since, we hope, obtained mercy and united with the people of God. Last Sabbath was also an interesting sacramental season at Harrodsburg. 23 new members were added to that church; and 29 to the New Providence church, making in the whole, in these two united congregations, *fifty two* in the space of 5 weeks. The good work is still progressing. Oh that it may continue without ceasing, till all shall come to the knowledge of the truth, and own Jesus Lord of all."

We would be glad to receive short accounts of the gracious work of the Lord, from the ministers of all those Churches, where revivals have commenced, and are in progress.

CUMBERLAND PRESBYTERIANS.

It is stated in the late Synodical Report of the Cumberland Presbyterian Church, that "the aggregate number professing to have found Christ in the pardon of their sins since the last Synod is 4006, and of adults baptized 996." We intend to publish the Report, at length, in our next paper.

FAYETTE COUNTY BIBLE SOCIETY.

At a special general meeting of the members of the Kentucky Bible Society, in Lexington, on Thursday evening last, it was unanimously determined, that this Society, should hereafter be called "*The Fayette County Bible Society, Ky.*" A new Constitution, reported by a Committee appointed for that purpose, was adopted; and at the close of the meeting it was resolved, that, with the blessing of Almighty God, and the co-operation, of the friends of the cause, every family in Fayette County, destitute of the Holy Scriptures, should be supplied with a copy before the close of the year 1828.

It will be seen by the communication below, that the Bible Societies in the counties of Scott and Shelby have also resolved to make an effort to have all the destitute in those counties supplied with the Bible in the course of the ensuing year.

For the Western Luminary.

THE BIBLE CAUSE.

There is nothing that I look upon with so much and such peculiar interest, as that spirit just now beginning to be manifested in our state on the subject of Bible operations. As a people, it must be confessed, we are far behind our northern and eastern friends—far from having done what God and our duty to the wants and wretchedness of our fellow men demand of us. But I think no one can candidly look at things as now exhibited in our state, and not see the dawning of a better day for us. Sometime since I had the pleasure of attending the meeting of the Scott County Bible Society. It had been declining and was inefficient—I mean in proportion to its power. But at this meeting a new spirit seemed to animate its members. They were roused when the alarming fact was revealed, that at least one third of the families in the county had no Bibles. The Society resolved, unanimously, "that with a reliance upon divine aid, and the co-operation of other Societies, they would endeavour, in the course of the ensuing year, to supply every family destitute of a Bible, with one." The same resolution was adopted by the Shelbyville Bible Society, a few weeks since; and I do hope and believe, that before the year 1828 shall have closed, every family in those two counties will be supplied with a copy of God's eternal truth. The Societies of Danville and Lexington have adopted a still bolder resolution, and resolved in their respective counties, that the thing shall be done. The words of the resolution of the Fayette County Society, (late Kentucky Bible Society,) are "that before the close of the year 1828, with the blessing of God and the co-operation of other Societies in the county, we will supply every family in the county, destitute of a Bible, with one;" and I have no doubt the thing will be done. When men of energy and zeal have in view a desirable object difficult of attainment, especially one so glorious and good, they seldom fail. To Christians, then, in other counties, I would say, "try." Hundreds of your fellow men around you, starving for the bread of life, cry to you to "give." God, and your conscience enforce the appeal. Give, and then shall those hundreds rise up and call you blessed: and while you give, cherish its holy precepts in your hearts, and then God shall be your God, and his heaven the home of your spirit. E.

AMERICAN BIBLE SOCIETY.

This noble Institution participates largely in the impulse which of late has been given to Bible operations in this country. Every press is in motion, and every effort is making to meet the increasing demands upon their Depository. The issues of Bibles and Testaments during the first half of the present year, reckoning from the 1st of May, amounted to 52,980 copies; being an increase of more than 20 000 above the issues of the same months in 1826. The receipts into the treasury, during this period, were last year 24,695 dolls.; this year, 37,402 dolls. Increase, 12,707 dolls.

Such an advance must be truly gratifying to every lover of the Bible. Yet we are informed, and are happy to say it, that if the present excitement in favor of the Bible continues, the Society will be compelled to enlarge their House, or provide other means for multiplying copies of the Sacred Volume. Would that it might be so: for the signs of the times clearly indicate, that enlarged, and still enlarged accommodations will be required, for years to come. When the 12,000,000 of our own country are supplied, the 18,900,000 of South and Central America will urge their pressing claims. And when these are supplied, the 70,000,000 of Africa, and the 340,000,000 of Asia, will rise up and demand that Gospel from our hands, which we originally received from them. Do we think to leave this mighty population to the charge of the British and Foreign Bible Society? That society is the glory of the world; and yet, the whole of its issues, from its origin to this day, scarcely exceed 5 000,000 copies. Calculating at this rate, and making due allowance for the wear and waste of time, at what period of the Christian era will the world be supplied!—when undoubtedly the increase of families, while this work has been going on, has far exceeded the number of copies issued. Reader, more is at this moment to be accomplished, in order that the world may be supplied with Bibles, than was required before the British and Foreign Bible Society, or any other Bible Society, was formed!—*N. Y. Observer.*

THE WORK EXTENDING SOUTHWARD.—We learn from the Family Visitor, that the Bible Society of Iredell County, N. C. have resolved to supply, as soon as practicable, every destitute family in the County with a copy of the Holy Scriptures. Population in 1820, 13 071. Making the total population in the United States concerning which a similar resolution has been passed, 2,042,788. *Ib.*

MISCELLANEOUS ITEMS.

At Akhissar, which is the ancient Thyatyra, a Greek, in mentioning the visit of Messrs. Fisk and Parsons to that place, informed Mr. King, that *some of the Tracts which they had distributed had been lent from one to another, till they had been read by nearly 200 persons.*

The last Missionary Herald contains a notice of the formation of 15 Auxiliary Associations in the State of New-York, and 18 in Pennsylvania.

The receipts into the treasury of the American Board from Sept. 21, to Oct. 20th inclusive, amounted to 11,372 dolls. 62 cts. besides 5 370 dolls. 9 cts. as legacies, of which 5000 dolls. from the late Gov. Philips, is to be added to the Permanent Fund. We do not remember ever to have noticed so large receipts of a month before. They include the collections, but none of the subscriptions, made in this city at the late meeting of the Board.

The Western Reserve (Ohio) Bible Society have purchased for distribution, within the last seven months, 1400 Bibles and Testaments. It is estimated that 15,000 Bibles are wanted, in order to supply one to each destitute family in that District.

At a late meeting of the managers, John Adams Esq. President of the Pulton Bank was elected Treasurer of the American Bible Society, in the place of Wm. W. Woosley, Esq. resigned. The choice, we understand, was unanimous.

We have just seen a specimen of the Sunday School Testament published by the Am. Bible Society, (the one alluded to in the last Report.) It is printed on good paper, neatly bound, and sold at the low price of *one shilling* per copy, or 1 dol. 50 cts. per dozen. Who cannot do something in distributing the word of God now? *Ib.*

DEATH OF MR EMMET.—We regret to state that one of the brightest ornaments of the New-York Bar, THOMAS ADDIS EMMET, Esq. is no more. On Wednesday Nov. 14, while engaged in the Circuit Court, he was seized with an apoplectic fit,—taken immediately home,—and died on the night following, aged 65. He was a native of Ireland, and brother of the Emmet whose "Vindication" and tragical end have awakened the sympathies of every American. *Ib.*

From the New-York Observer.

FOREIGN NEWS.

Since our last, London papers have been received at Norfolk to the 4th of October. Liverpool here to the 3d, and Paris and Havre to the 2d.

STATE OF SPAIN.—Says the London New Times of Oct. 4th, "The French papers of the 2d inst. which reached us last night, have at length brought us some intelligence respecting the movements and intentions of the King of Spain. It appears that he is more disposed to trust to his usual weapon—artifice—than to the superiority of his means, of the power of his arms, to suppress the insurrections in Catalonia."

GREECE.—A rumour prevailed at Trieste, founded on letters received from Constantinople, on the 17th ult. that the English had taken possession of Napoli di Romania, in the name of the Allied Powers. There was no news up to that date, of the Egyptian fleet.

Lucien Buonaparte has escaped from Italy and arrived at Corfu, on his way to Greece, where he intended to engage as a volunteer. Lord Cochrane's nephew arrived the same day, on the same errand.

A Corfu date of Sept. 11, says, We have never seen such activity in our roads, and such regular communication by post, with the neighboring Greek Islands, as now that the squadrons of the Three Powers are on the point of joining together. Yesterday, two frigates arrived, which are probably the rear of the Russian squadron, for we learn that Admiral Heyden has been obliged by the west winds to steer to the right of Corfu, and proceed by Strivali and Cape Spatha to Milo to effect his junction with the French and English squadrons.

PEGU.—The Boston Daily Advertiser mentions that the war in Pegu has been terminated by an army of Burmese. They went to Rangoon early in the present year, and defeated the Taliens and Peguers, taking the chief of the former prisoner. About 20 000 of the vanquished have gone into the territory lately obtained by the British, half of whom are desirous of settling there as agriculturists.

GREAT BATTLE IN INDIA.—Late advices from India inform us, that a severe battle has been fought in Upper India, between a numerous body of the Afghan tribes, and the troops of Rajah Runjit Sinh. The Afghan army consisted, it is said, of 90,000 infantry and 0,000 horse, whilst that of Runjit amounted to only between 15,000 and 20 000 men. The armies met on the banks of Indus, near to the village of Seydeo, when the attack was commenced by the Afghans; but the greater part of their host being ill armed and less organized, made no impression on the Sinhs, who put their enemies to the route. In the flight, great numbers were sabred by Runjit's cavalry, and a body that had taken shelter in the village of Seydeo, was surrounded and entirely destroyed. The Afghans lost eight pieces of artillery and about 100 swivels, and their camp was plundered by the victors.

BALTIMORE AND OHIO RAIL ROAD.

The National Intelligencer says, that the Managers of the "Baltimore and Ohio Rail Road Company" have received a report from the Engineers, employed to survey the several routes proposed for the Road, who report that the Road is practicable, by more than one route, though no particular one is recommended. In consequence of which, the Company have advertised for Timber and Iron, for the construction of the Road to be delivered in the city of Baltimore on or before July 1, 1828.

FIRE AT MOBILE.

This morning, October 21, about 5 o'clock, a fire broke out in Mobile, in Austin's Hotel, on Royal street, in one apartment of which the Post office was kept. All the important part of the papers and furniture of the office have been saved. Two thirds of the business part of the city are destroyed, and most of the wharves.

The fire at Mobile, October 21, in addition to the particulars mentioned on Saturday, destroyed the Catholic church, the brick hotel occupied by Dr. Roberts, 20 buildings on Commerce street, six compact blocks of stores and other houses on Water street, four blocks on Dauphin street, and one block on Conti street. It was thought that upwards of 150 buildings altogether were burnt, chiefly in the business part of the city. A large proportion of the property was insured; about 500,000 dollars in New York.

RED JACKET.

A council of delegates from the Six Nations, has been held at the upper council house of the Seneca Nation, the object of which was to reinstate Red Jacket as a chief. After examining the charges against him, they were declared false, and he was, so far as their power extended, reinvested with the powers of chief. Those engaged in these proceedings, we believe, belong to what is called the pagan party. The chiefs who deposed Red Jacket, embrace most of the respectability and talents of the Seneca nation.

OBITUARY.

MRS. ANNA B BUSH.

DIED—In Indianapolis on Friday the 9th of November of Dysentery, Mrs. ANNA B. wife of the Rev. GEORGE BUSH, and daughter of the Hon. Lewis Condict, M. C. of Morristown, N. J. aged 27.—In the sudden and lamented death of this lamented woman, in which the hand of an All Wise Providence is devoutly acknowledged, a bereavement of no common magnitud has occurred. The burden of affliction indeed falls with principal weight upon a widowed husband and a motherless child. But the various worth of the deceased had endeared her to numerous acquaintances who share in the grief of the dispensation. The society with whom her lot was cast, deplore her loss. The Church of which she was a beloved and exemplary member, feel that a breach, not easily repaired, has been made in their number: while an affectionate circle of relatives at a distance, parents, sisters, brothers, with the associates of her youth—now unconscious of the mournful tidings travelling towards them!—will soon mingle their sorrows with those that have flowed over her grave. But although there was every thing in her character and the circumstances of her death, to create an almost agonizing regret, yet, on the other hand, there was much, very much in her peaceful end, calculated to assuage the grief it occasioned. Her whole sickness and her last moments, were sustained by strong consolation and "a good hope through grace"—a confidence in the Saviour of sinners, which was not hastily acquired as the dubious product of a death-bed anxiety, but which had been rooted and grounded for years, and which was ripening and strengthening to the last. The entire resignation evinced throughout her illness—the sweet serenity of soul evidently enjoyed—the edifying strain of her remarks—the unabated concern expressed in the midst of her own sufferings for the health and comfort of her friends—her deep solicitude for their spiritual welfare, and that of the people with whom she had been connected, and more especially, of the children of the Sabbath School to whom her labours and prayers had been faithfully devoted—all conspired to render the chamber of *her* death a scene of inexpressible interest, and to impress the minds of all who beheld her with the excellence and worth of that religion which, having adorned her life, supported her in death.

Indiana Journal.

LAST SAYINGS OF DR. PAYSON.

We are permitted to continue our record of some of those impressive observations, which fell from the lips of this departed servant of God, during his last illness.

On reviewing the 'way in which the Lord his God had led him, to search him, and to prove him, and to know what was in his heart,' he remarked—"I have been all my life like a child whose father wishes to fix his undivided attention upon something important.—At first the child runs about the room, and the father ties his feet; then the child plays with his hands, and his father ties them also. Thus the child keeps on, attempting one thing after another, till he is completely tied up, and prevented from doing any thing else; then he will attend to his father. Just so God has been dealing with me, to induce me to place my happiness in him alone. I blindly continued to look for happiness here; and God kept cutting off one source of enjoyment after another, till I find that I can do without them all, and no longer look for happiness from any thing below."

Again; to one who came in, he said—"What a blessed thing it is to lose one's will! Since I have lost my will, I have found happiness.—There can be no such thing as disappointment to me; for I have no desires, but that God's will may be accomplished."

The same feeling is expressed still more strongly in the following memorable words. He replied to one, who asked him if he was *reconciled* to his sufferings—"O, that is too cold—I *rejoice*—I *triumph!* And I know it is the spirit of heaven which I feel, for I long to see every creature happy—and this happiness will endure as long as God, for it consists in admiring and adoring Him."

Again—"It sounds so flat when people tell me, that it is *just* for God to afflict me; as *if justice* did not require infinitely more." After some of the church, with whom he had conversed with great animation, had retired, he said—"I am always sorry when I say any thing to any one who comes in; it seems so inadequate to what I wish to express. The words seem to sink right down under the weight of the meaning I wish to convey."

How clearly he perceived, and with what satisfaction he rested on the true ground for acquiescence in the divine will, in those manifestations of it, which are the most inexplicable and mysterious, may be seen by what follows: He was asked, if he could see any particular person for his affliction—"No"—answered he, "but I am as well satisfied, as if I could see ten thousand. *God's will is the very perfection of all reason.*" This answer ought to be written with the point of a diamond on every Christian's heart.

He was deeply sensible of his obligations to God, yea, affected with wonder at the riches of Divine Grace towards him in supplying him with such a profusion of spiritual light and comfort, as the sources of earthly enjoyment were drained, one after another; and was anxious that his dearest relatives also should appreciate this mercy. To Mrs. P. and his daughter, he said—"I do not think you realize what a great and wonderful thing it is for me to be so supported and comforted. Owing to my natural disposition these trials are exactly those which would be most calculated to make me miserable. But God can sweeten the bitterest cup." Again—"My dear, I should think it might encourage, and strengthen you, under whatever trials you may be called to endure, to remember me. O, you must believe that it will be great peace at last."

On Sabbath morning, which he supposed would be his last on earth, the first words he uttered on awaking, were—"I am going to mount Zion, to the city of the living God, to the heavenly Jerusalem, to an innumerable company of angels," &c. Hebrews 12: 22—24. "Last night I had a clear full view of death as the King of terrors; how he comes and crowds the poor sinner to the very verge of the precipice of destruction, and then pushes him down headlong. But I felt that I had nothing to do with that; and I loved to sit like an infant at the feet of Christ, who has saved me from this fate. And now death was disarmed of all its terrors; all he could do would be to touch me, and let my soul loose to go to my Saviour."

To some visiters, who were living without the hope of the Gospel, he talked with great earnestness:—

"It has often been said, that people who have been into the other world cannot come back to tell us what they have seen; but I am so near the eternal world, that I can see almost as clearly as if I were there, and I see enough to satisfy myself at least of the truth of religion; so that I do not know that I should feel at all surer, if I had been really there. It is always interesting to see people in a situation, in which we know we must be shortly placed ourselves, and we all know that we must die. And to see a poor creature, when, after an alternation of hopes and fears, he finds that his disease is mortal, and death comes to tear him away from every thing he loves, and crowds, and crowds him to the very edge of the precipice, and at last pushes him down headlong—there he is, cast into an unknown world with no friend, no Saviour to receive him!—O, how different is this from the state of a man who is prepared to die! He is not obliged to be crowded reluctantly along; but the other world comes like a great magnet to draw him away from this, and he knows that he is going to enjoy—and not only knows, but begins to taste it—perfect happiness, forever and ever, forever and ever!—Even now God is in this room; I see him—O, how unspeakably glorious and lovely does he appear! worthy of ten thousand thousand hearts, if we had them. He is present, and hears me pleading with the creatures whom he has made, whom he preserves & loads with blessings, to love Him. And, O, how terrible does it look to me, to sin against this God, to set up our wills in opposition to his, to worship and love ourselves better than him; and when we wake in the morning, instead of thinking, 'now what shall I do to please my God to-day,' to inquire, 'what shall I do to please myself to-day?'" After a short pause he continued—"it makes my blood run cold to think, how inexpressibly miserable I should now be without religion—to lie here, and see myself tottering on the verge of destruction—O, I should be distracted.—And when I see my fellow creatures liable every moment to be in this state, I am in an agony for them, that they may save themselves before it be too late. When people repent they begin to see God's infinite perfections, how amiable and glorious he is, and the heart relents and mourns, that it has treated him so ungratefully.

"Suppose we should hear the sound of a man's voice pleading earnestly with some one, but could not distinguish the words, and we should inquire, 'What is that man pleading for so earnestly?'—O, he is only pleading with him to love his God, his Saviour, his benefactor and Preserver—He is only pleading with him not to throw away his immortal soul, not to pull down everlasting wretchedness upon his own head. He is only persuading him to avoid everlasting misery, and accept everlasting happiness. 'Is it possible,' we should exclaim, 'that any persuasion can be necessary for this?' O, my friends, do, do love this glorious Being—do seek for the salvation of your immortal souls.—Hear the voice of your dying minister, while he entreats you to care for your souls."

We love to linger around the hallowed couch of this beloved man of God, and to listen to his 'dying notes;' and to leave it, seems like being torn from most endeared attachments. But we are admonished to suspend the pleasant employment of transferring to our columns these "apples of gold in pictures of silver"—not because the stock is exhausted, but because a new disposition is to be made of them. We are happy to announce, and are sure the Christian public will be happy to learn, that it is contemplation to publish a series of his Discourses, with a sketch of his life and character, in which it is desirable that these choice sayings should appear in all the freshness of new born thoughts.—*Christ. Mirror*

REMARKABLE LIBERALITY.

Deacon Solomon Goodell, who died at Jamaica, Vt. in Sept. 1815, furnished a most remarkable case of Christian liberality. He pursued a course of charity as a business for life, with a laborious perseverance, and a perseverance as rare as it is honourable.

For many years he was in the habit of giving $100 a year to the Connecticut Missionary Society, and $50 yearly to the Hampshire Missionary Society. He often gave $50 at a time for other objects connected with Christian charity, and many smaller donations.

When the American Board was formed, he did not wait for an agent to visit him; but called on Dr. Lyman, of Hatfield, at a distance of more than 50 miles, to say that he wished to subscribe $500 for immediate use, and $1000 to the permanent fund. He would pay $50 as earnest money, and forward the remainder $450 as soon as he could raise it; and would pay the interest annually upon the $1000 until he could pay the principal. This he complied with, and just before his death he transferred mortgage securities amounting to the $1000, and $1059 37 over. Besides this he made intermediate donations, amounting to $1000 more. At one time he brought to Dr. Lyman the sum of $465. After the money was counted, Dr. Lyman said to him, "I presume you wish to have this sum endorsed on the note of $1000."—"O no," was the reply, "I believe that note is good yet. This is a separate matter to be sent towards repairing the losses of the Baptist Missionaries at Serampore." He regretted that he had not been able to make it up $500, but perhaps he should do it still before long, and said, that if any of the bank notes proved to be less valuable than specie, he would make up the deficiency.

These were not the doings of a man of princely fortune, but of one of the plainest and most laborious class of Green mountain farmers. His house was comfortable; but, with the farm, on which it stood, was worth less than $1000. His whole property never would have sold for $5000. All his money was procured by severe personal labour, or saved by strict frugality, or received as interest on small sums lent to his neighbours. When taking a journey of 50 miles to pay over $465 of his hard earned property for the circulation of the Scriptures on the other side of the globe, his whole appearance indicated that he was in the plainest class of laborious farmers. His wearing apparel when he died, did not equal in value what is often paid for a single garment by persons who *cannot* afford to expend any thing in the way of charity.

He had made what he thought a suitable provisions for his children, as he passed through life; and by his will left his wife such a portion of his estate as was satisfactory to her, and then made the Board his residuary legatee, with the expectation that the property left to the Board would not be less than $1000.

He lived and laboured for a higher object and nobler purposes, than to have been the founder of states and empires, or to have secured the mere temporal prosperity of millions. The world may talk of greatness. But what is the greatness of the poet, the orator, the warrior, the statesman, or even the patriot, compared with this? The only question to be asked is, whether, when he appeared before the tribunal of that Saviour whose cause he held so dear, he was *blamed for doing more than his duty?*

HOME MISSIONS.

Extract of a letter to the Corresponding Secretary of the American Home Missionary Society.

"A settlement was commenced at S———, some ten years ago, by emigrants from various sections of our country, but the largest number, it is believed, were from New England, many of whom were men of intelligence and active industry — The brown forest soon retired before them, and give place to cultivated fields and comfortable dwellings — There was not a single professing Christian among them, and nearly or quite all had embraced Deistical sentiments, and manifested a disposition to shut out the Gospel from their settlement. They frequently met for the sole purpose of strengthening others in these sentiments — Nothing, for a time seemed to disturb their repose. But behold the sovereignty of God! It was suggested by one of their number, as they had been rather dull, "to appoint some one to take the part of the Christian." The plan was approved, and the duty was assigned to my informant. He undertook their defence. It was necessary he should have a Bible, and also that he should read it. But to use his own expression, he "thought Christianity should be the last thing he would ever embrace." He was first delighted, then astonished, then alarmed, with his own reasoning. He continued to read, and soon found evidence of the truth of Christianity which his conscience could no longer resist. He was humbled before God, and soon after rejoicing in hope of his mercy; and set himself in good earnest to convince his neighbours of their lost condition. His labours have been blessed. A little church is there organized, but they have no one to break to them the bread of life. What Missionary would not be willing to enter a field like this."

FAME & PHILOSOPHY.

He who has lived for fame only, will learn that happiness and renown are scarcely speaking acquaintance. Even if he grasps the rainbow he has so madly pursued, he will find its tints fading with every passing cloud, and flickering at every changing ray. Nor is he who has wasted the energies of his youth in disentangling the knotty skein of controversy more likely to find the evening of his days cloudless and serene. The demon of dogmatism or of doubt, will grapple him closely, and convert his early glow of feeling and elasticity of thought, into rancorous prejudice, or shattered faith. But the deep stream of philosophical knowledge is untinged by one drop of bitterness. Its gurgling waters constantly speak of heaven, from which they flow, and the quiet sound lulls the listening spirit into peace.

If age like infancy, must have its play things, what can be so dignified as the battery and barometer, telescope and prism? Electric power may be increased with less danger than the power of man: it is safer to weigh the air than a neighbour's motives; it is less agitating to fix the eye upon volcanoes in the moon, than upon tempests in the political horizon;—and it is far easier to separate and unite the color in a ray of light, than it is to blend the many colored hues of truth, turned out of their course by the three cornered glass of controversy.

He who drinks deeply at the fountain of natural science, will reflect all around him the light which beams on his own tranquil spirit. If the sympathy of heart and intellect is within his reach, he will enjoy it more highly than any other man: but if he is alone in the world, no man can, with so much sincerity, say to the incitements of fame, the glitter of wealth, and the allurements of pleasure, "stand out of my sunshine!" *Miss Francis.*

From the Religious Messenger.

ON PRIDE.

Pride is an evil which is to be found prevalent among all ages and nations of mankind. It is the grand medium through which many are stimulated on in the way to misery and destruction; and which has been the ruin of hundreds: yea, I think I may venture with safety to say, that thousands have subjected themselves to its alluring and destructive enticements: and by it have been led on captive, until they have found themselves completely encompassed and surrounded on every side, by the net that it has spread for their reception. Their pride has brought them into difficulties from which they know not how to extricate themselves, and some there are, that have given way to it so far, as rather to put an end to their existence, than to condescend or humble themselves in the least. This is frequently the dreadful end of pride; and they are the just judgments of Jehovah; for, as Solomon says, "The Lord will destroy the house of the proud:" and, "every one that is froward in heart is an abomination to the Lord: though hand join in hand, he shall not be unpunished."

I will close by adding the following anecdote, which speaks more for itself than any one can speak for it. It is new to me, and probably will be to some others who may read it. I heard it related not long since from the pulpit; it shows the genuine spirit of condescension.

"As Gen. Washington, accompanied by two gentlemen, was walking in one of the streets of ———, a black man met them, and pulled off his hat in reverence to the General, who immediately returned the compliment. 'What!' said one of the gentlemen, 'do you pull off your hat to a negro?' 'Certainly I do;' answered the great and noble Washington; 'do you suppose that I would allow a negro to have more politeness than myself?' "

I will only add, what a reflection this is to some professing Christians! who belong to the same church—under the same pastoral care—all striving for one heaven,—and do not show as much of the spirit of Christianity and respect to one another, as this great man did to the negro, for they will not even speak to each other, in some instances. And why? Because one is rich and proud, and the other poor and humble.

Philada. Nov. 3, 1827. XX.

From the same.

ON FAMILY PRAYER.

Nothing I think is more useful in a family than prayer. For a man to call his family around him, and on his bended knees, with sincere devotion, implore Almighty aid, for himself and his household, is productive of the most beneficial results. It not only instructs the younger members of the family, by the godly example set before them, but it leads on, and confirms the older ones in the way of piety and holiness. It teaches them a sense of their duty, to be thankful to the great Jehovah for his aid and support, which they daily receive, instead of returning to rest without thinking from whence they obtain their protection. When they pour out their thanks to God, who will never forsake those who pray in a right manner, then their prayers come from the heart, and not from the lips only. Then, too, they obtain that inward consolation, and spiritual comfort which God is pleased to bestow on his followers, when they breathe forth their desires in humble supplication. The man who never prays in his family, who retires to rest like the beasts of the field, without thinking that he is dependent on God for every thing that he receives, is bringing up his children strangers to God; he is making them blind in their own evil ways, and hence double guilt will fall upon him. I would entreat all heads of families to pray by all means; to never forget the duty they owe to their families and their God, and to keep in mind that holy precept, "Bring up thy child in the way he should go, and when he is old he will not depart from it."

H.

EFFECTS OF REVIVALS.

CRIMES IN BERKSHIRE, MASS — The Stockbridge Star states that for the last two years, while the population of Berkshire has been constantly increasing, criminal cases in the Courts of that County had been constantly declining, and that at the present September Term of the Supreme Court, out of a population of about forty thousand persons, *not one* has been presented by the Grand Jury for any offence whatever. It is a fact worthy of remark in this connection, that Berkshire County has been long and peculiarly favored with Revivals of religion. Do revivals promote vice and immorality, as some pretend to fear?—*Rec. & Tel.*

Poetry.

"EARTH TO EARTH, AND DUST TO DUST."

BY THE REV. G. CROLY.

"Earth to earth, and dust to dust!"
Here the evil and the just,
Here the youthful and the old,
Here the fearful and the bold,
Here the matron and the maid
In one silent bed are laid;
Here the vassal and the king
Side by side lie withering;
Here the sword and sceptre rust—
"Earth to earth, and dust to dust!"

Age on age shall roll along
O'er this pale and mighty throng;
Those that weep them, those that weep,
All shall with these sleepers sleep.
Brothers, sisters of the worm,
Summer's sun or winter's storm,
Song of peace or battle's roar,
Never shall break their slumbers more.
Death shall keep his sullen trust—
"Earth to earth, and dust to dust!"

But a day is coming fast,
Earth, thy mightiest and thy last!
It shall come in fear and wonder,
Heralded by trump and thunder;
It shall come in strife and toil;
It shall come in blood and spoil;
It shall come in empires' groans;
Burning temples, trampled thrones:
Then, ambition, rue thy lust!—
"Earth to earth, and dust to dust!"

Then shall come the judgment sign;
In the East the KING shall shine,
Flashing from heaven's golden gate,
Thousand thousands round his state,
Spirits with the crown and plume,
Tremble then, thou sullen tomb!
Heaven shall open on our sight;
Earth be turn'd to living light,
Kingdom of the ransomed just—
"Earth to earth, and dust to dust!"

Then thy mount, Jerusalem,
Shall be gorgeous as a gem;
Then shall in the desert rise
Fruits of more than paradise;
Earth by angel feet be trod,
One great garden of her God!
Till are dried the martyr's tears
Through a thousand glorious years!
Now, in hope of HIM we trust,
"Earth to earth, and dust to dust!"

MISSIONS.

HARK! what mean those lamentations,
Rolling sadly through the sky?
'Tis the voice of heathen nations,
"Come and help us ere we die"

Hear the heathens sad complaining,
Christians hear their dying cry;
And the love of Christ constraining,
Join to help them ere they die!

THE THEATRE A SCHOOL OF MORALITY.

From the Mississippi Statesman.

DISTRESSING INTELLIGENCE FROM NASHVILLE.—The theatre at Nashville is considered a public nuisance, and the audience, it is said, cannot be restrained by the gravity of the members of the Legislature, who usually attend in a body.—Indeed many of these gentlemen are *unjustly* accused of expressing their approbation in the same manner, as if they were encouraging hounds on a fox chase. Mrs. Russel, it is said, was frightened into hysterics by the tremendous whooping of a good natured gentleman from the western district, and the horrible yelling of several persons from the other side of the Cumberland mountains, produced more serious effects. The cry of *Indians*, and *Fire!* was raised, the bells rang, and the volunteer companies paraded. It turned out that some honorable gentleman who had never been in *Drury Lane*, or *Castle Garden*, had only been applauding Mr. Caldwell's superior performance. "*Well done, Red Jacket!*" cried one—*Huzza my tiger!* cried another—*Wake snakes!* cried a third, when *Timon the Tartar* strutted on the stage, in all the pomp of majesty, and Oriental costume. We extract the following from the *National Banner*, a literary paper published at Nashville, with no ordinary ability. "I have visited many theatres in different parts of the United States, and never have met with an audience so forgetful of the rules of decorum. Men who, in other situations act as gentlemen, when they enter the theatre, seem to forget who they are, and laying aside all restraint, indulge in conduct that would disgrace a bacchanalian mob. If any thing is said or done on the stage that is calculated to elicit applause, it is not given in a respectful manner, but the whole house rings, and the whole neighbourhood is disturbed with *yells*, not unlike those of drunken Indians." This deplorable state of things in Nashville, has excited in us very serious and important reflections. We are about completing a theatre, which it is hoped, will prove a source of rational amusement, without deteriorating our morals. The lovers of histrionic performances in Natchez, and its vicinity, are sufficiently numerous to patronize a respectable company; really, if we are to be disturbed like our fellow citizens of Nashville, there are many of our community, that would gladly dispense with Mr. Caldwell, Mr. Ludlow, or Mr. Drake. We have heard it suggested too, that the establishment of a theatre, will be an insuperable bar to the removal of the seat of government to this place. For fears are entertained, that there will be as many *yellers* in *our* legislature as in that of Tennessee. And we would rather see the capitol raise its magnificent towers in the Choctaw nation, than be *yelled* out of our senses by any Legislature.

REMARKS ON THE THEATRE.

The tendency of the theatre to dissipate all serious thoughts, will, I presume, not be denied. Nothing like the solemnity of another world is found within its polluted tabernacles. God is not there, except to witness its evil deeds, and to record them in the book of his remembrance. The Holy Spirit is not there, unless it be to whisper through the conscience of the sinner—arise and depart, for this place is polluted. No one carries with him thither the spirit of prayer; no one returns with it to his family and closet. Who then, that loves his Saviour and the souls of men, will presume to countenance or vindicate the amusements of the theatre! Who does not confess, that viewed in the light of the gospel, it is, to say the least, a scene of peculiar temptation and hazard! And what Christian, let me ask, can attend, and yet reconcile his conduct with such scriptures as these:—"Watch and pray that ye enter not into temptation"—"Abstain from all appearance of evil"—"Wherefore come out from among them, and be ye separate, and touch not the unclean thing"—"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying"—"Grieve not the Holy Spirit of God"—"Have no fellowship with the unfruitful works of darkness, but rather reprove them"—"Be ye therefore partakers not with them, for ye were sometime darkness, but now are ye light in the Lord; walk as children of the light"—AIKIN.

Bible burning.—We understand with feelings of sincere regret, that a Roman Catholic Clergyman, not a hundred miles from the parish of Freshford, LATELY BURNED A BIBLE!!?!! and a volume of *Burder's Village Sermons!* Should we be favoured with the particulars of this revolting occurrence, which in consequence of the present system of *espionage*, it is by no means easy to procure, we shall most certainly publish them.—What with *Bible* burning and the persecution of *Schoolmasters*, the work of national education is likely to flourish under the auspices of their "Reverences!"

Kilkenny Moderator.

A hint to those who need it.—The N. Y. Morning Courier, in speaking of the signatures to the Declaration of the Independence, says, "One general character pervades all these signatures except that of Stephen Hopkins, who was palsied; it is that of easy and distinct chirography. Our fathers were not ashamed of their names, and therefore wrote them legibly.—This is more than can be said of their sons; for nine out of ten now-a-days, write as if they had the pen between their toes instead of their fingers.

A rare instance of honorable conduct.—About ten years ago, a gentleman engaged in mercantile pursuits in the interior of this state met with reverses, gave up all his property, compounded with his creditors and was fully and unconditionally discharged by them. A few days since, he called upon them respectively, several of whom reside in this city, and paid every farthing of the original debts, amounting to near 20 000 dollars. We are happy to add, that his creditors here, presented him with a service of silver plate, as a testimony of their high regard for him personally, and as their admiration of the exalted principles by which he had been governed.—*N. Y. Courier.*

POWERFUL MICROSCOPE.—A late New-Hampshire paper says—"We have this week been gratified with examining a microscope made by Mr. Ephraim Rand, of Bedford and which he has been exhibiting in this town.—It magnifies objects four hundred times. We believe no instrument has been made in this country, which magnifies objects more than half as many times as this does. A common fly appears to be fifteen feet in length, and the leg of a grass hopper about twenty feet.—Thousands of eyes are perceptible by means of this wonderful instrument in a common fly, and we also perceive an innumerable number of animated beings in liquids. In the smallest grain of a fig, which we can see, we perceive a large number of living creatures."

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